

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAR. 19, 1914

NEW SERIES, VOL. XVI, NO. 12

KINGDOM BRIEFS

The Pelahatchie church is planning a Sunday School institute beginning the fourth Sunday in April.

It is said that the Kentucky Mission Board refused to appoint men as missionaries who believe in alien immersion.

Dr. W. C. Tyree, the pastor elect at Greenwood, begins his work there the first of April. Dr. W. M. Burr has supplied for them several Sundays.

One of our exchanges condemns the advertising of tobacco in a college magazine. We wish to add to this our condemnation of a pool room in a similar publication.

We congratulate the New Orleans Christian Advocate on receiving through so many pastors lists of subscriptions. Will some Methodist brother tell our Baptist pastors how this is done?

It is said that a few days after the new liquor law went into effect that there were for the first time in a generation no drunks reported in the police court. It looks like prohibition does prohibit. That is worth living a long time to see.

Dr. W. A. McComb is arranging to have a Mississippi College Endowment number of The Baptist Record. It will be out the 26th instant. If any of your friends are not taking the paper send their names and we shall be glad to send them a copy of that issue.

Until two years ago the members of the State Convention Board were fifteen in number, and elected annually at the convention; now they are twenty-seven in number, and one-third of them are elected each year, allowing all to serve three years, just as is done in all the other boards in our State.

Brother A. C. Ray, of the First church, Meridian, reports 630 in Sunday School last Sunday. There were 206 in the Baraca class and 90 in the Philathea class. They are running a race with the Sunday School at Columbus. Brother Hardy Stone teaches the men, and W. W. Venable the young women since Mrs. F. Williams gave them up after a very successful work.

The church at Coldwater has called J. L. Boyd one of our Mississippi men at the seminary, who finishes this year and he has accepted for full time, the church having gone to full time from half. We congratulate all concerned in this combination. Their neighbors at Hernando also go to full time when the new pastor comes, June first.

The plan to go to the convention at Nashville in May at the expense of The Baptist Record is working nicely. Quite a number have begun, some having already sent in subscribers. Others can make it. There is plenty of time and plenty of room to work. Remember, they must be new subscribers and there must be twenty of them. Send the full amount for each subscription as it is secured.

MISSION CALENDAR

Mississippi is asked to raise:	
For Foreign Missions	\$42,000.00
For Home Missions	31,000.00
Raised to March 7, Foreign Missions	7,203.60
Received since March 7, Foreign Missions	254.75
Total	\$ 7,45 .35
Raised to March 7, Home Missions	5,826.23
Received since March 7, Home Missions	310.13
Total	\$ 6,136.36
Yet due Foreign Missions	\$34,541.65
Yet due Home Missions	18,939.91

Prof. P. H. Eager, of Mississippi College, is planning to take a small party to Europe this summer under the general management of the Eager Tours Co., of Baltimore, chaperoned by his sister, Mrs. I. P. Trotter, and personally conducted by Dr. John H. Eager himself, the party leaving New York June 20, and returning to New York, August 24. On application the itinerary, total expenses and any other information desired by any one interested in such a party may be had of Prof. Eager.

The Brookhaven church has made a number of changes in its administrative work, some of which were particularly good. They look to the annual election of deacons, the requiring of regular reports from representatives of the various organizations in the church, and dividing out the care of special items to special officers; these and other resolutions to be embodied in a manual.

That was a great gift which the W. M. U. of Coldwater church made to the endowment of Mississippi College. Brother Franks says he got a pledge from them through Mrs. Kate Callicott of \$500. This brings the church's subscription to more than \$1,000.

A subscriber asks what is the intermediate state and wishes to know if at death the soul enters heaven or hell, what is the need of a resurrection. His question is induced by hearing an Episcopal preacher read that Christ descended into hell.

A card from Prof. W. H. Lackey corrects the report that one of our young men who went out to the Philippines had leprosy. He says they have most everything out there—bubonic plague, cholera, locusts and Democrats. Surely they need help.

The Journal and Messenger, speaking in high praise of President Wilson, says, "Diplomacy is the art of getting what we want without fighting for it." This is true in other spheres than statecraft.

On March 15th Dr. A. J. Fristoe became superintendent of State Missions in Maryland, succeeding E. B. Hatcher. He has been four years State evangelist and will now combine the two offices.

Remember the twelfth of April is mission Sunday in the Sunday Schools. It ought to be worth \$10,000 in Mississippi.

Somebody has discovered that Paul's thorn in the flesh was chronic appendicitis. Now, that is up-to-date. Of course the discoverer is an M. D.—not a D. D.

The charter of Brown University makes the board of trustees self-perpetuating. An arrangement is now being made by which the alumni shall nominate one-third of the number and this will be practically equivalent to an election. A bare majority of these are to be Baptists, the others distributed among other denominations, and are to serve six years.

The board of trustees of Mississippi College were once self-perpetuating, but are now elected by the State Convention. The trustees of the seminary at Louisville were self-perpetuating, but this has been modified so that the Southern Baptist Convention nominates three men, one of whom the trustees shall elect.

The W. M. U. at Morton had a "hen party" last week. Every lady attending brought a hen and these were sold, the money being given to missions. Somebody sent a rooster, who said he wanted to be a missionary, too! In Copiah County Association the ladies are giving all eggs gathered on Sunday. At Hazlehurst last Monday nine dozen were brought in. Let others egg on the mission work.

Mrs. James Nelson entered into rest on the fourteenth instant. Her going recalls the self-sacrificing labors of her noble husband who did more for ministerial education in Mississippi than almost any man in our annals. He was a man of genuine piety and ripe spirituality, a superb preacher who followed his convictions by becoming a Baptist at the expense of all material goods. His name is perpetuated in Mississippi College by Nelson Cottage for young preachers. His widow survived him for a quarter of a century and joined him on the other shore where together they are to be forever with the Lord. A son and daughter survive who with other relatives will sorely miss her.

It is said that in China the literary language is wholly different from the spoken language, so that one who speaks Chinese may not understand the other language when it is read to him. This has doubtless come about through a tendency to write in a different style from the way we speak, continued through centuries. The very word "style" means originally an instrument that you write with. The same tendency to divorce the spoken language from the written is apparent today. In some books we almost have to learn a new language before we can understand the book. Some books on theology and religion are incomprehensible to the average man, and some preachers are decidedly bookish in their manner of speech. There is great need to talk to folks in their own language. Writing could also be improved in the same way.

CONTRIBUTED ARTICLES

COPY OF A PERSONAL LETTER.

Dear Brother:—

I have your kind favor which I answer with pleasure. I think it is a mistake to say that it costs ten thousand a year to run the office of the secretary of the State Board.

The secretary receives a salary of \$2,500, traveling expenses, office rent, stamps, and stationery, and probably a stenographer. There are two enlistment secretaries who receive salaries of \$1,800 each and traveling expenses, but half their salaries are paid by the Home Mission Board, of Atlanta. The salaries, therefore, which are paid out of State Mission money and which would fairly be counted as part of the running expenses of that office would amount to only \$4,200. Of course, the stenographer's salary, the office rent, stamps, stationery, and traveling expenses would have to be added. My guess would be that the whole thing would amount to about \$6,000.

Now it is true that we have a Delta missionary, but he is a general missionary and not a secretary. Then we have two general Sunday school secretaries, but they are really missionaries instead of secretaries. It is a pity that they were ever called secretaries, for their work is not the work of a secretary, but of a missionary.

I have forgotten the exact amount that was collected for State Missions last year, but we are asked to contribute \$42,000 for the present year.

It ought to be said also, that the State Mission secretary and the two enlistment secretaries do a great deal of preaching and other missionary work. Their salaries, therefore, ought not to be counted wholly as expense, but partly as money paid for actual missionary work.

You asked of the funds raised for State Missions are wisely expended. In general, I think that they are wisely expended. The members of our State Mission Board are a noble and consecrated body of men. I have never served on the board and hope never to be called upon to do so, but I have felt great sympathy for the men who do sit upon this board. They are called upon to do responsible work without one cent of pay. They only secure their actual traveling expenses to and from the annual meeting of the board. They have various questions to settle, many applications to consider, and many people to satisfy. Of course, they can never satisfy

all the people, and in many cases they cannot be sure as to what ought to be done. Sometimes they are criticised and accused of injustice when they have sought earnestly to do the right thing.

Of course, our State Mission Board makes mistakes. I think, however, that they do not make many of them and all Christian people, who sometimes make mistakes themselves, ought to be ready to forgive others. No body of human beings, however consecrated, could be reasonably expected to be free from mistakes.

As churches and individuals, we ought to pray for the members of our board. Since we pay them nothing, we can surely give them our prayers and sympathy.

Praying for God's blessings upon you, and upon the great church to which you belong, I remain,

Very cordially, your friend and brother,
W. T. LOWREY.

A REQUEST.

All aboard for Newton the 7th and 8th of April! Let everyone who expects to attend the Mississippi Baptist Sunday School and B. Y. P. U. Convention on the above date send his name at once to Prof. W. C. Williams or myself, Newton, Miss. Free entertainment will be furnished all who send their names. It is most important that you do this, as it will help us ascertain the number of homes needed.

M. O. PATTERSON.
Newton, Miss.

A LIST OF BOOKS AND TRACTS ON TITHING.

W. M. Burr.

During the men's meeting in Jackson some brethren asked me to indicate some of the more prominent literature on tithing, and, as others may be interested, I promised to send a list to The Record. Some of the best literature on the subject is found in commentaries and encyclopedias and numerous small tracts, which cannot be well listed. Dr. Lansdell's book, "The Tithe in Scripture," referred to lower down, gives a fine bibliography for those who desire an exhaustive study of the question. My purpose is simply to indicate a few of the more recent publications. First among these is "The Sacred Truth," by Henry Lansdell, D. D., a Church of England writer. The work is in two volumes and sells for \$6.00. On account of the high price of this book, Dr. Lansdell, at the request of friends, prepared a compendium of his larger work, which sells at \$1.00. The title of this book is "The Tithe in Scripture." For the general reader this will be more satisfactory than the larger and more expensive book.

"The Law of the Tithe," by A. V. Babbs. Mr. Babbs' book is wordy and sophomoric, but gives much valuable information. The price is \$1.50.

All three of these books may be had through The Baptist Record.

The best popular literature on the subject in tract form may be had from Mr. Thos Kane, 143 North Wabash avenue, Chicago, Ill. Send 15 cents for samples of all of his tracts.

"Financing the Kingdom," by F. M. McConnell, corresponding secretary, Room 716, Slaughter building, Texas. Price, five cents. "Over Against the Treasury" by Courtney H. Fenn; ten cents; Presbyterian Board of Publication, Philadelphia.

"Systematic Giving," by Chas. A. Cook; ten cents; American Baptist Publication Society, St. Louis.

"The Lord's Tithe in the Lord's House," by J. H. Snow. By mail, thirty cents Dallas, Texas.

I am glad Dr. Riley's address before the men's meeting on the "Trial of the Robbers" is to be given to The Record readers.

Cleveland, Miss.

BOOK REVIEWS

We shall be glad to review in this column and send book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

THE TWELVE-GEMMED CROWN.

In reading this new book one feels for his pencil constantly to mark the good paragraphs or to write down in his note book things suggested by what he has read. It is a series of addresses delivered at the Texas summer encampment at Palacios by Rev. S. J. Porter, D. D., pastor at San Antonio, formerly field secretary of the Foreign Mission Board. He takes for his subject "Jesus in the Epistle to the Hebrews," and links the discourses together by means of the names there given to Jesus, twelve titles making six lectures. These are grouped as follows: Christ as (1) Son and Heir, (2) Effulgence and Image, (3) Apostle and High Priest, (4) Mediator and Minister (5) Author and Perfector of Faith, (6) Forerunner and Shepherd. The Introduction is itself a strong chapter. There is a little appearance in some of the addresses of crowding two subjects not closely bound together naturally, and some of them perhaps would be better if the material were drawn more closely from the context in the epistle itself rather than from the wider range of other books in the Bible. But after this mild criticism is made, it remains that this is one of the most nourishing and satisfying among the new books. The author has a real message and is conscious of his mission. In the book are some ideas and scripture interpretations that would be worth reading many books to get. He is a good expositor of the word and a forceful speaker. The chapters get better up to the one "Author and Perfector of Faith." It is published by Sherman, French & Co. 155 pages. Price \$1.20.

The Assurance of Immortality, by Harry Emerson Fosdick; The Macmillan Co.

The pastor of the First Baptist church of Mountclair, N. J., has dedicated this essay to his congregation. In considering the subject he has divided it into three parts—The Significance of Immortality, The Possibility of Immortality, and The Assurance of Immortality. Through the discourse he has had in mind the need of men and women of the present day for this assurance and has shown how the importance of the subject to the average person of the present day has been pushed aside for other present day matters yet the need for this assurance is as great today as ever in the history of the world. Ministers, laymen and students generally will find in this volume much food for thought and a greater incentive to mind the dictates of conscience and aspirations of the soul that lead to immortal life.

Pollyanna, by Eleanor H. Porter, published by the Page Co. \$1.25.

As an adorable child, Pollyanna, the heroine of the book, is delightful; as a diplomat, she is wisely cunning and as a philosopher she is equal to the best the world has ever known. Her belief that "Most generally there is something in everything to be glad about, if you keep hunting long enough to find it" is the secret of the game she plays and lives and the recital of her success at playing this game, together with the simple plot and refreshing romance makes Pollyanna a really delightful and refreshing story.

Pollyanna will appeal to the optimist and will turn the pessimist. Her theories should be adopted by all who are striving to make the world better and life brighter. How she assisted one minister in the preparation of a sermon by changing his intention from taking a text beginning "Woe unto you," to "Rejoice and be glad," will be of interest to pastor and people and throughout the book will be found much that can be added to our lives that will make us and our fellow man better.

Reviewed by National Publication Review Bureau, Jackson, Miss.

CLARKE COLLEGE.

The college is looking almost like Christmas today for the second term examinations are just ended and many of the students have gone home for the week-end. Those who are staying, however, are doing some of the best work that has been done this session. The seniors are heading the movement for campus beautifying and in a commendable fashion are working splendidly toward accomplishing their purpose. Dozens of young men are lending a willing hand and we hope to be wearing a much more attractive dress soon as all the seamy places about are being sown with Bermuda. We are not willing that the ladies shall be the only ones to don Easter finery!

The ball boys are doing fine work every day now in getting ready for a winning season. The diamond has been worked over and looks ready for Clarke victories ad libitum. The college quartet kindly lent their services to the Athletic Association in a charming program on Saturday of last week where a good sum was realized and where more enthusiasm was created for the college. Next week Mrs. James D. Coleman, of Clinton, is to give an evening of song for the athletic benefit and already great interest is aroused over it for many remember with keen pleasure a former program given by that delightful singer.

The Platonian Literary Society gave their second oratorical contest last week at the college chapel with Mr. Maurice Trimble winner. Miss Spinks, Miss Ervin and Miss Holland are spending the week-end at their homes.

The college quartet sang for the Y. M. C. A. in Jackson on last Sunday evening and reported a delightful reception of their work.

CHAS. D. JOHNSON.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The books of the boards close April 30.

Do we really want the Kingdom of God to come?

Christ our Lord is leading, let us go marching on.

Did you ever hear of a church taking a collection for the Kingdom of God and not getting a single cent?

If the gospel is ever preached to "every creature" in "all creation," it will be when the children of God become evangelists of the cross, either going themselves or sending someone else.

It is not so much a question of whether the heathen can be saved without the gospel, but the question is, Can the church be saved if it refuses to send the gospel to the heathen?

The eternal fountains of spiritual power are tapped to give vitality and life to the church which gives itself to the work of the kingdom, while the church which denies the God of heaven its support in the campaign of world evangelization becomes a stagnant pool.

There is many a church dying today for the want of an issue. They have no definite, regnant, triumphant purpose. They have not thrown themselves into the movements of the Kingdom, and, hence, having no settled convictions as to their supreme duty in the world, they are expending themselves in self-preservation instead of the salvation of humanity. They see their own interests; they see methods of work; they see everything, but the commandments of God as they relate to a lost world.

WORKERS TOGETHER WITH GOD.

No task is obscure that is shared by two—the finite and the infinite, toiling together. The rudest hamlet is deluged with beauty and divinity, for God is there. The smallest church in the piney woods becomes a temple in the Kingdom of glory. The humblest heart in trustful obedience to Christ is inspired by His presence. The herdsman in the desert, the tent maker in Arabia, the fisherman by the sea of Galilee, the missionary in the jungles of Africa, the humblest follower of the cross in the quiet hamlet, can redeem themselves from loneliness with the thought—"We are workers together with God."

So it is with every struggling church. Christ is with that church. You do not work alone, my brethren. With every out-go of strength He sends a fresh supply of power. With every out-go of sympathy and love He sends glory. With every out-go of energy directed towards the world's redemption He sends new strength, a brighter hope, and a stronger faith. Then take courage, and labor on, for we work "together with Him."

THE CHURCH'S PLACE IN THE KINGDOM.

It is not a question of what place missions should occupy in the church, but the question is—what place should the church take in the work of the Kingdom? The danger is in making the church an end and merely finding a place amid the multifold activities for the things of the Kingdom. This attitude results in making missions one of the church's activities instead of the purpose for which the church exists. It is difficult, when such is the case, to find a place for the collections for missions. The people come to look upon these collections as intrusions interfering with the order of worship

and disturbing the reverence of divine service. Church services become largely matters of spiritual sentiment and the preaching of the gospel an end within itself. Those who attend feel that they have satisfied the divine requirements by the simple act of attendance, hence services must be made divinely spiritual and awfully solemn, with no mention whatever of anything that borders upon actual work. Therefore, there is a tendency to eliminate public collections altogether and whatever is secured for missions must be done with as little agitation, education and pressure as possible. This, it seems to me, is heading in the wrong direction. It is altogether out of harmony with the spirit and genius of our Master's kingdom. The supremest thing in the gospel economy is not the church, but the Kingdom. The church is the means to an end. It is the organized force looking to the coming of the Kingdom, and in place of the pastors and officers of the church seeking to find a place for missions in the church life, they ought to be struggling to find a place for the church in the kingdom life. Let us make the kingdom first and all these other things will be added unto us.

BAPTIST MISSION CORN CLUB.

Week before last we called attention to Mission Corn, suggesting to the country churches that we would furnish seed corn for any one who would plant it and give the crop to missions. We have succeeded in securing Fain's Special Prolific seed corn, and will furnish one quart free to every farmer who will obligate himself to plant it, work it, gather it, shell it, sack it, and ship it to the Mississippi Baptist State Convention Board, Jackson, Miss., at the end of the year. The reason that we want it shipped to us is that we have made special arrangements with a seed house in Jackson by which we can dispose of this corn at a fancy price. We will give credit to each person for this corn when received, stating the price received for it just the same as if it were money sent. Let every country pastor take this matter up immediately with his church and send the names and addresses of every farmer who will agree to plant this corn. Let us hear from you immediately, Brother Pastor.

In a private letter Dr. Gray says, "We are in a most serious plight financially. We have come to the end of our row. Our credit at the bank has reached the limit. Just now I am asking the pastors to push up their home mission collections. This would greatly relieve the present distressful crisis we are in and save us at the bank." Brethren, will you heed this danger signal from our home mission board?

MISSION NOTES.

Last year in the Canal Zone the local churches gave \$7,000—forty per cent of the cost of this mission.

There are 400,000 Mexicans in Texas, and 100,000 Indians in Oklahoma that we are trying to evangelize.

It is interesting to learn that the foundation stone of the headquarters extension building of the church missionary society in Salisbury Square, London, was laid by the Kabaka or boyking of Uganda. Uganda has been the great mission triumph of the C. M. S.—a nation won from heathendom through its instrumentality.

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L. LIPSEY, Editor

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions of 10 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word. Each must accompany the notice.

EDITORIAL.

DESTRUCTIVE OPTIMISM.

It is a good deal of a fad now to proclaim oneself an optimist. It puts a poultice on the pangs of conscience and then it renders us popular with the multitude. Not only we don't like the uncomfortable sensation of seeing trouble around us or ahead of us, but we don't wish to be put under the ban of those who want to hear only those who prophesy pleasant things. It is so much more comfortable to take an opium pipe and lie back on a pillow and smoke until we see visions and dream dreams. This is an easy way to escape the embarrassing realities of life and float away into the clouds of azure and purple, where you don't have to walk the thorny paths, or plow the rough sod, or be buffeted by contrary winds.

It is so refreshing and assuring when somebody bobs up and says with an air of manufactured confidence, "I am an optimist!" It is such a terrific blow when some one squelches you with the thrust, "Don't be a pessimist!" It is so comforting to say like Hezekiah when the prophet told him of the clouds of trouble that were ready to burst over Jerusalem, "However, I shall not come in my day." It may go to the extreme of Louis the Fourteenth who saw the dark future of France but in his self-centered folly said, "After me the deluge."

Things do not cease to exist because we shut our eyes to them. Putting out one's eyes does not put out the sun. Calling the dog's tail a leg does not give him five legs. Nero could play the fiddle while Rome was burning, but the people were shelterless and other generations called him a lunatic. When the prophets warned Israel of the sentence against their wickedness they flouted the reply that if brick houses were torn down they would build of stone; if sycamores were cut down, they would substitute cedars.

It is the old story of drunken young men that laugh as their boat was swept toward the cataract of Niagara. That is not sane and wholesome optimism that denies or seeks to cover up disagreeable facts or perverts them into pleasant fancies. It is a species of delirium that denies the reality of sin, that undertakes to put out the fires of hell by contemptuously spitting at them. That is not genuine optimism that takes no knowledge of things that are wrong in the churches, or covers up the sins that hinder the prosperity of Zion. It is only blindness that ignores the mistakes and needs in mission work, and stumbles over them to its fall. The only Christian optimism is that which takes knowledge of the worst and lays hold of God, believing that the gospel of Jesus Christ and the personal presence of the Holy Spirit make us sufficient for all the world's demands.

THE BAPTIST RECORD

SINFUL PESSIMISM.

There is nothing outside the grace of God in Christ to keep one from becoming a pessimist and, what is more, a cynic. At one end of the line is God; at the other is the devil, and man is going to be like one or the other; more and more like one or the other. The devil is a pessimist and a cynic. He is often spoken of in the Bible, but not often allowed to speak, but several times forbidden. However when he speaks, the words are very characteristic. In Job he is allowed not only to appear and work but he speaks his mind. Here he says, "All that a man hath will he give for his life." Does Job serve God for naught? Take away the blessings that hedge him about and he will curse you to your face." He doesn't believe there is any good, and with him "The worst is yet to come,"—always.

Now the more a man has the devil in him the more pessimist he will be. The less a man knows of God, the less of God he has in him, the more pessimist he becomes. The truth of it is that the only way a thoughtful and observant and serious person can keep from becoming a pessimist is by the grace of God. The whole world lieth in the evil one, or in sin. The Bible teaching is verified in daily experience that there is none good, no not so much as one. We are constantly disappointed in people. We find them weak, where we thought they were strong; we find them false where we thought them true; we find them corrupt where we thought they were righteous and upright. The more we know of people the more their sin appears. We are constantly disappointed in people. David said, "I said in my haste all men are liars." Some men say it deliberately. They are pessimists. David was not, though like every thoughtful man he was in danger of becoming one. One of the most pessimistic books ever written is Ecclesiastes and written by one of the wisest men and most accurately observant. Perhaps it would be better to say it is barely saved from pessimism by the submissive faith that wins in the end. "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole of man."

When we are tempted to think that everything has gone wrong, that there is no good anywhere, that wrong and injustice and deceit are triumphant, then we need to get a new hold on God, to know that He is over all; that He has not forgotten or deserted the world. Unbelief is sin, but faith is victory. It is well for him who can exult in tribulations, who can say, I know Him whom I have believed; all things work together for good; these light afflictions which are but for the moment work out for us a far more exceeding and eternal weight of glory.

A DIFFERENT GOSPEL.

There was hardly anything that awakened the indignation of Paul more than a perversion of the gospel, that some should pretend to preach the gospel of Christ while corrupting it into a different message. He says they do not deserve the credit of originality. It is a different gospel, not another gospel. If they wish a new gospel, why don't they make one outright, and not try to pervert the only gospel into something different? People that want something new ought to make something new and not destroy what we have already by making changes in it. The old gospel, the gospel of Christ as interpreted by Paul and preached by him is the one that has saved men from sin, has delivered them from bondage, has banished fear and made them victorious in tribulation and persecution and over death itself. It is the gospel that does not fear to proclaim Jesus as the Lord of all, the Son of God, putting Him on the throne with the Father. It proclaims salvation through

Thursday, March 19, 1914.

the atoning death of Christ and hope through His glorious resurrection. Anything short of this is simply to disfigure the gospel and rob it of its saving power. The men today as always who have results from their ministry who can say with Paul "I make known unto you the gospel by which ye are saved * * that Christ died for our sins, and that He was buried and that He hath been raised on the third day." It might be well for those whose ministry is barren to ask themselves if they have really believed this gospel, and if they are preaching it, for it is the power of God unto salvation to everyone that believeth.

There is nothing that more certainly awakens the indignation of the true preacher of Christ than a mutilated gospel, one with the deity and lordship of Jesus left out, open to question or ignored; one that tramples the atoning blood of Christ under foot as an unhallowed thing; that turns aside from the fundamental preaching of Christ and Him crucified to giving popular or philosophic dissertations with a religious flavor. Some books and magazines, professing to be Christian, seem to be afraid they will get too close to God to be comfortable, or that God will get too close to the world to allow the people to have a good time. Some songs sung by Christians are said to have been appropriated and used by Mohammedans and Buddhists. There are some sermons preached in Christian pulpits that might have been preached in mosques or synagogues without giving offense or piercing anybody's conscience. The Lord deliver us from the diluted and adulterated substitutes for the gospel.

DISCERNED, JUDGED OR CONDEMNED.

Paul says, "If we discerned ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world."—1 Cor. 12: 31. Here are three kindred ideas that are carefully distinguished: Shall we be discerned, judged or condemned? Take your choice and take the consequences. The first we may do, must do, ourselves. If we do not we shall be one of the other two, either judged or condemned. The three words have the same root, and the difference between them is only in the preposition that is made a part of the verb; a word is prefixed which changes the meaning of the act.

Be patient, gentle reader, if we speak with tongues just a moment and give the three words: one is *diakrino*, another is *krino*, and the last is *katakrino*. The first is what we are to do for ourselves, to examine, look through, take apart, investigate, to discern thoroughly, to criticize ourselves, to probe into our real condition, to discover what is wrong or lacking, to understand our real motives, to fathom the state of our own souls and lives, that we may take the proper steps to set things right within. It is a thorough overhauling, a taking stock, making inventory with a view to straightening up, and beginning anew and beginning aright, always with the emphasis on *thorough*.

Don't be afraid to turn the light on your own life; don't hesitate to put the probe in your own soul, don't fail to put the knife to your own conduct. Do it yourself and save the sorrow of having it done for you. Understand, reader, that the meaning of this word is seen only in the revised version, for though a different word from the one that follows, it is in the old version translated by the same word—judged.

Now the apostle says if we thus discern ourselves we will not be judged; that is, God will not be under the necessity of passing an unfavorable judgment on us and sending us back to be further tempered by the fire. "When we are judged, we are chastened of the Lord." Whatever he cannot approve must in this way be corrected; what does not come up to standard cannot pass current in the Kingdom of God; no

Thursday, March 19, 1914.

debased coin, no faulty character, no unworthy conduct will go unchastened or fall of being made right. If we let go by any defective behavior, if we pass it up, He will not pass it through. All goods must be up to sample in His factory. The furnace or the planer or the dry-kiln must be used again to bring us up to standard.

But let no one complain if this process of correction has to be gone through, for the apostle tells us that when we are judged we are chastened of the Lord that we may not be condemned with the world. This word condemned is the final sentence, the sentence that is passed and to be executed on the world but never on the children of God. We shall escape this last by undergoing the former. Even the judging and the chastening may be avoided by taking the matter in hand and ourselves removing the occasion of discipline by self-examination and putting away the wrong and voluntarily doing the right.

HATTIESBURG ENCAMPMENT.

I take it that it is wise to call attention to the South Mississippi Baptist Encampment at this time. Heretofore we have been meeting the last two Sundays in June and the week intervening. For prudential reasons the executive committee decided to change the date to the last two Sundays in July this year so as to get the meeting after the close of the Normal school as well as our Woman's College. The dates will be July 19 to 26, inclusive.

The program committee has arranged a partial program for the week and other names will be added from time to time. Arthur Flake has been assigned the B. Y. P. U. work for the week. J. B. Mosely, Shreveport, La., will be in charge of the Sunday School work and will be ably assisted by J. E. Byrd and others. Dr. Sampey, of the Theological Seminary, Louisville, Ky., will give daily lectures in Bible study, his work being similar to that of Dr. McGlothlin at the last two encampments. The "Sunset Services" will be conducted by Dr. Weston Bruner and will be evangelical. In fact, his work during the week will be along the lines of evangelism and pastors are urged to attend the lectures to get new and additional inspiration along this line of work.

Special days will be observed as heretofore, program for which will be announced through the columns of The Record from time to time. Suffice it to say now that an exceptionally strong program will be arranged and every day be an interesting one. The Newton quartet will have charge of the music during the entire week. State Missions will be in charge of J. B. Lawrence, and a place on the program given to him as well as to the W. M. U., laymen and other organizations.

The executive committee is anxious that pastors do not arrange for meetings during this week. Other strong speakers will appear during the week and we hope that pastors will attend and encourage their workers to spend the week at the encampment.

N. R. McCULLOUGH, Secretary.

Hattiesburg, Miss.

A program of the State Baptist Sunday School and B. Y. P. U. Convention to be held at Newton, April 7-8, will be found in another part of this week's paper. Make arrangements to go.

The Baptist Record has just received the first installment of "Sermons on Christian Science," by Dr. M. P. Hunt. They can be ordered at 20 cents postpaid, or \$1.00 for four. It ought to be widely distributed.

Pastor W. S. Allen: I haven't a member in my churches reading The Baptist Record, the Home Field and the Foreign Mission Journal who is not thoroughly enlisted in all our work. It will do more than all other agencies we can put in the field.

THE BAPTIST RECORD

KENTUCKY MEN'S CONVENTION.

The Kentucky Men's Convention was held at the First church, Louisville, March 10-12, 1914. The writer attended most of the meetings, and was thrilled by the messages of such men as W. O. Carver and E. Y. Mullins of the seminary; J. T. Henderson, of the Laymen's Movement; Geo. Green, of the Judson Centennial fund; A. C. Cree, of the enlistment campaign; C. D. Graves, of Nashville; B. D. Gray, of the Home Board; W. H. Smith, of the Foreign Board; and W. D. Powell, of Kentucky State Board. Dr. J. B. Gambrell, whom so many were so anxious to hear, could not speak because of hoarseness.

The sessions from the beginning were of the high water mark variety. With such thorough organized campaigns as Drs. Smith and Henderson are prosecuting, victory seems to be in sight for both home and foreign boards. But noble and heroic effort with sacrificial giving must be frequent and general throughout the convention. This is the impression our leaders make. Brother Smith says, "\$30,000 in excess of gifts of last year has been received, but from now to May first we must receive \$85,000 more than we did during same period last year to come out even." He is very hopeful.

On Wednesday evening of the convention here we had a glorious experience. Brother Smith had stated the "urgency of the situation," and Brother Green had presented his "definite proposition," when Prof. W. O. Carver was called to present the "challenge of the men who want to go." He simply, briefly presented about twenty-five volunteers from the seminary. Eight of these graduate with this year. Two others are making application for the Th. D. degree. Another who finished his course two years ago is now a restless pastor, still waiting to be sent. "All these may go if we come to the convention without debt," said Brother Smith. Of the eight, one has it in his heart to sail for the dark continent, and "bore in," to use Dan Crawford's expression. Dr. Carver stated that, as there were so few who desired to go to Africa, Geo. W. Sadler, of Virginia, would be the first of this band to be sent. So he was the designated spokesman of the crowd. His appeal was convincing which closed thus: "Brethren, we lay our lives on the altar against your money. What will you do about it?" Before he took his seat one consecrated layman arose and said, "I'll give \$100 towards Sadler's going to Africa!" He was thanked for his offer. But Brother Smith said that any such offer would have to be over and above what he had already planned to give to foreign missions. He said that he would do that. The song for closing was announced and was sung through. But the Spirit of God was at work. And on the heart of one of the most worthy Baptist laymen of Kentucky, Ben L. Bruner. He approached Dr. Carver and said, "I will give \$500 toward Sadler's going to Africa." After the song, this was made known, and as fast as the hands could be counted the remaining gifts of \$100 each were made to provide the \$1,000 for Brother Sadler's first year in Africa.

The best was yet to come, however. Wednesday's session were carried through with a rising tide of interest. The last item of the last session was finished, and all were happy; the most so, those who on the previous evening had made the greatest sacrifices. An effort was made to adjourn, but failed because of a "something" that held them there. John Mein, formerly of England, now a pastor in Kentucky, who has been waiting two years to be sent to Brazil to take charge of the printing establishment, was put up to speak for himself (Compare Acts 26:1). A thousand dollars was immediately pledged to send him.

Another effort to leave the church was made, but was hindered. Brother W. M. Stout, of Kentucky, who completed his course in the seminary last year, and is now working away on his Th. D. thesis, was present. He desires to go to China. Without words a subscription broke

out and closed with a like amount for Brother Stout, and twenty-five dollars over. The subscribers knew too that this was regarded as over and above what they had already given or expected yet to give to foreign missions.

Sacrifices were made indeed, and such will have to be throughout our Southland. May the Lord put it into the hearts of His people to do so.

In His name,
JESSE L. BOYD.

Louisville, Ky.

BOUND TO WIN.

Some men have a remarkable capacity for work. I have found a man who is principal of a high school, teaching every hour in the day, also has charge of a theological department in his school, who is pastor of five churches, preaching from one to two times every Saturday and from two to three times every Sunday; who writes hymns by the dozen, composes music, and reads law for "recreation." The remarkable thing about it is that he seems to do it all well. This man is Brother Thomas Andrew Jeremiah Beasley, of Ecu, Miss. It was my pleasure to be with him and two of his churches Sunday—Ecu and Cherry Creek. These are both one-fourth time churches. Ecu subscribed \$703.90 and Cherry Creek \$71.55 to the endowment.

When I reached home this morning I found a letter from Mrs. Kate Callicott, of Coldwater enclosing a subscription of \$500 from the W. M. U. of the Coldwater church. These ladies do things on a large scale. The Lord will abundantly bless their efforts. This runs the total from the Coldwater church to \$1,014.50 for the endowment.

I also found a letter upon my arrival from Brother R. D. Stringer, of Arkabutla, Miss., enclosing a check for \$10 from Brother Chas. P. Dockery, member of Eudora church. I was with Brother Stringer at Arkabutla and Eudora churches a few weeks ago. The Arkabutla church subscribed \$251.96 and the Eudora church \$30. Brother Stringer furnished me every assistance possible while I was canvassing his churches, even took me in his buggy twelve miles over some as rough roads as you ever saw to one of my appointments. He is giving his churches faithful service and the Lord is prospering the work in his hands. I am also very much indebted to Brother W. W. May and wife, of Arkabutla, and Sister S. E. Oswald and family of Eudora, for kind treatment while in their communities. "I was a stranger and they took me in."

The fight is on, but under God we are going to win.

Fraternally,
J. D. FRANKS.

There is a bill before the present legislature permitting moving picture shows to operate on Sunday, provided they put on a little religious or educational veneering. It is the entering wedge of a gross Sunday desecration. If you have a love for God's holy day and influence with your legislator, write him a vigorous protest against this ungodliness.

J. R. Sample: "Woe unto you, Scribes, Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone." As much as to say: Since you claim allegiance to Moses, it was your duty to show your loyalty to your government in the payment of tithes, but how about the weightier matters of the law, judgment, mercy and faith? Why your inconsistency in giving attention to a part of the law and show no regard for the other? "Ye blind guides which strain at a gnat and swallow a camel!" The tendency among us today, I fear, is to attach more importance to the material things of life than to the spiritual.

THE FIELD GLASS

PROGRAM OF THE MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION

Newton, April 7-8, 1914.

Tuesday.

A. M.
10:00 to 10:30—Devotional—H. L. Martin.
10:30 to 11:00—"The Purpose of a Baptist S. S. Convention in Mississippi."—Zeno Wall.

Superintendent—

11:00 to 11:30—Grading His School—N. R. Drummond.
11:30 to 11:45—His Program—H. L. Watts.
11:45 to 12:00—Enlisting His Forces—M. P. L. Love.
12:00 to 12:30—The Boy Problem—Ben N. Foster.

Noon.
P. M.

The Teacher—

2:00 to 2:30—How Selected—Mr. McLemore of Madison.
2:30 to 3:00—His Preparation—L. P. Leavell.
3:00 to 3:30—Before His Class—Vernon D. Rowe.
3:30 to 3:45—Worship—R. L. Motley.
3:45—Class Organization—Edgar Holcomb.
4:05—Young Men—Rev. R. L. Gillon.
4:20—Address—Hon. T. E. Mortimer.

Evening.

7:30—Devotional—T. J. Shipman.
8:00—Primary Work—Mrs. Rysh.
8:30—Address—L. P. Leavell.
9:00—Some Vital Things—J. E. Byrd.

Wednesday.

A. M.

8:30 to 9:00—Sectional Conferences—
(a) Superintendents—led by Hon. O. B. Taylor.
(b) Intermediate and Junior Departments—led by L. P. Leavell.
(c) Primary—led by Mrs. G. S. Jenkins.
(d) Beginners—led by Miss Watts of Columbia.
9:45 to 10:15—Graded Lessons—L. P. Leavell.
10:15—Worship—C. C. Pugh.
B. Y. P. U.
10:35—Address—Arthur Flake.
11:25—Address—John L. Johnson, Jr.

Noon.

P. M.

1:30—Business Session.
B. Y. P. U.
2:00—Address—L. P. Leavell.
2:30—Worship—J. B. Leavell.
2:50—Sacred Literature Course—Mrs. H. L. Watt.
3:20—Address—Arthur Flake.

Evening.

7:30—Devotional—C. T. Tew.
8:00—Address—Arthur Flake.
8:45—Address—J. Benj. Lawrence.
9:30—Consecration Service—J. R. G. Hewlett.
Reduced rates can be had if as many as 200 attend. Give a certificate from the railroad agent at the purchasing point.
Entertainment will be provided for all who attend.

The evangelistic campaign which the Home Board is carrying on in Louisiana is producing large results. Already more than 1,200 additions have been made to the Baptist churches. After meetings in Shreveport, Natchitoches, Haynesville and Monroe, the evangelists are now in New Orleans. During the Shreveport meeting, which resulted in 800 additions to the church, a subscription of \$20,000 was made to the Home Board building fund.

PAWN SHOPS AND OPIUM IN CHINA.

James B. Webster.

The whole world is interested in the suppression of the opium traffic in China. Those financially interested have done all in their power to hinder the advance of the reform movement. If anyone has any doubt of the physical and economical ruin that the drug is working in the nation, he need only spend a half-day in a Chinese pawn shop.

The Jewish pawn shop with its "three balls" is not in the same class for avarice and general viciousness. The interest charged varies from thirty to sixty per cent a year and ten days is usually counted a month in the calculation of the interest.

It is distressing to watch men and women come to the high counter and lay down their pledges. First, there comes a middle-aged man, thin and yellow from the use of opium, breathing hard, hands shaking as he lays on the counter a garment that is worth two or three dollars. The broker looks at it, says: "Twenty cents." The expressionless face shows no sign of feeling as the trembling hand pushed the garment toward the broker, and, at the same time, puts down a tiny round box, about half an inch in diameter and three-quarters of an inch high.

What is the relation between the pledge and the tiny box? It is warm weather and the man can dispense with the garment, but he must have his opium. The broker throws the garment on a pile with others to be registered later, gives the man a ticket and then puts a half teaspoonful of the black viscid stuff into the little box, weighs it carefully and shoves it back to the man. As he turns to go, one wonders if he will get his feet over the threshold without stumbling. The transaction of three minutes means that the man has parted with a piece of clothing that he must have in cooler weather, for a tenth of its value. In return, he received a tenth of an ounce of opium, for which he pays the price of a four day's supply of rice for a working man.

Next comes a young man, a cripple, who pawns some article from his father's house and takes away his opium. Here comes a man with a rain-proof coat. He is in the employ of a foreigner as a house servant. He has stolen in order to get his opium. In a few days he goes to jail for the offense. Then a woman with two pieces of gaudy feminine attire slips in hesitatingly. Her face shows the effect of the drug. She remonstrates with the broker for the miserable pittance he offers her, but there is no justice there, much less mercy. She takes what she can get, part in cash, and part in the black syrup from the white jar.

During the half-day, only one went away because the money offered was not enough. A few came to redeem their pledges. The larger number came to pawn the necessities of life in order to get the opium. There are hundreds of these places in the foreign concessions of Shanghai. Under the stringent measures of government suppression, the opium fiends flock to the licensed protection of the foreign concession. Where the Chinese officials are lax in enforcing the law, the same conditions are doubtless duplicated in thousands of the pawnshops, all over China.

The pawnshop seems to be a necessary evil of any society that is far enough advanced so that its members have anything to pawn. Here it appears in all its horrible repulsiveness, taking advantage of Chinese curse to prey on weak, depraved humanity.

OUR ENLISTMENT WORK.

W. S. Allen.

It was my privilege the second Sunday in March to be with Brother Wall, our enlistment missionary for South Mississippi, in an all-day meeting at Clear Branch church, seven miles from Florence. Three other churches—Antioch, Hickory Ridge, and Mt. Creek—co-operated in this meeting. It was a cold day, but the people came and everybody entered heartily into the meeting. Everybody was interested. We had good singing, earnest praying, good fellowship, and two addresses that were as good as I have heard on questions of vital importance to the churches represented. Brother Wall gave us a vision of a model church as outlined in II Cor. 8. Wall knows just what to do and how to do it.

After a good dinner was enjoyed, Brother Whitten stirred us with one of his earnest practical talks. He used two passages of Scripture, Matthew 20:6-7, "Why stand ye here all the day idle," and, "Because no man hath hired us." His burning words will not be soon forgotten.

I was glad to see one of our enlistment missionaries at work. In my judgment we have never had a greater or more important task. It is a task, a task gigantic, as Dr. H. A. Porter would say. We have waited too long already to begin this work. But better late than never. The work is new and mistakes will be made and experience will have to demonstrate the best way to do this work. But it must be done. We cannot be loyal to our Lord and longer neglect it. It is simply a question of doing what Christ commanded.

If our enlistment missionaries are to have any large success they must have adaptability, common sense, and they must be practical and patient and have the hearty support of the rest of us. This work will not be done in a day. Too much emphasis cannot be placed upon the importance of the development of local leadership in these unenlisted churches. The more I think about it the more I am convinced that it is largely a question of leadership. We must help the pastors of these churches. Many of them are noble men battling against great difficulties. With many of them life is a struggle because of inadequate support. We must somehow see to it that they have a better support. They must be brought into closer touch with our denominational life and work. We must help these men before we can help the churches.

Right here I wish to record a conviction that grows stronger with me every day. I am almost ready to say that it is the only solution to this problem of enlistment. I do not believe that anything we are going to do would go further toward permanently enlisting our unenlisted churches than to put our State papers, our Home Field and Foreign Mission Journal, into the hands of every pastor in the South. Then put them into the homes of our membership. These three papers have done more to enlist my own people than all other agencies combined. The occasional visit of the missionary or secretary is forgotten but the weekly visit of our State paper and the monthly visit of our Home Field and Foreign Mission Journal keep questions discussed by our leaders fresh in the minds of the people and lead to permanent results. Let our boards spend some money in putting these three agencies into the hands of the pastors of these unenlisted churches and they will see wonders come to pass. Our enlistment missionaries are helping to this.

Brother Wall is eminently fitted for this work and I confidently predict great results from his work. This can be said, too, of all our missionaries. Let us help them in every way we can. They are leading in an undertaking that will bring a glorious day for Mississippi Baptists.

MISSISSIPPI WOMAN'S COLLEGE.

Winter has descended upon us again, bringing the heaviest snow storm of many years. Some of our students had never seen snow before and all enjoyed the novel pleasure on account of the snow.

Sunday before last I supplied for the church at Magee. It was a great pleasure to be with these good Baptist people for two services as well as to be cared for in the elegant home of Captain Smith. Brother Dan Russell is the fine superintendent of their first-class Sunday School, as well as the best lawyer in all that country. The Magee Baptists are expecting their new pastor, J. E. Wills, to be a blessing to this whole section, as their old pastor, Zeno Wall, has been and is now.

Brother Galloway, pastor of the Court street Methodist church, of Hattiesburg, gave us a series of talks at chapel last week upon the First Epistle of John. Brother Galloway is a student and scholar and we all feel deeply indebted for his visits.

The basket ball team of the Sumrall High School came over Saturday and played against our team, the game ending in a score of 10 to 3 in favor of the Woman's College. Many visitors came from Sumrall and nearly all spent Saturday night with us.

Our latest pupils are Miss Eva Combs, Hattiesburg; Miss Ruth Mitchell, Lux. Please note that our enrollment is now 204.

We are just winding up our second term examinations and getting ready to enter the home stretch of the session. Examination week is always a hard week on both students and the teachers, and everybody is glad to see it pass creditably.

Our domestic science department, under the charge of Miss Ada Bell Drane, has enrolled 17 pupils. As the equipment provides for only 16 pupils, it can be seen that this department is full. There are three young ladies who have taken the first year of domestic science elsewhere and expect to finish the course here this session. These three invited a number of the faculty on Thursday to a six-course luncheon, but as one of them, Miss Vera Oden, was sick, the luncheon was prepared and served by the remaining two, Misses Mary Curtis and Della Bennett. The courses were as elegantly and tastily prepared and served as any that have ever come under my observation. These young ladies can also cook corn bread, vegetables and meats as well as cut and make their own clothes.

Our library has just received from Mrs. Crawford, of Hattiesburg, a set of Encyclopedia Britannica.

The Philomathean society will celebrate its second anniversary on the 13th of April, at which time Prof. Edgar Godbold is to deliver the address. J. L. JOHNSON, JR.

THE MAN.

Whether this man, whom I met today, or the one I shall meet tomorrow, grasps in his hand the hope of youth, or has gathered in his soul the dregs of a misspent life; I shall consider him a King, enthroned upon God's Footstool, and thus I shall ever enjoy my fellow man, until I know him to be unworthy.

—DR. REUBEN T. CLARK.

Jackson, Miss.

Thirty-five Armenian families have emigrated from Asia Minor to Salem, N. H., and are engaged in agriculture. They have organized there the Ararat Congregational church and have built and dedicated a church costing between \$3,000 and \$4,000.

The North African Mission has a carpet industry at Cherchell in Algiers which provides employment for women and girls. Its output of rugs is some £500 yearly. The factory is paid for. There have been conversions among the Moslem women employed.

THE SPIRITUAL VALUE OF WORLD-WIDE MISSIONS.

Albert R. Bond, D. D.

The vision of Jesus was world-wide. His ability to save reached the outermost man on the rim of the world of sin and need. His commission of evangelism knew no borders. Modern missionary efforts are beginning to accent properly His commands and to attempt their fulfillment. In this world-undertaking there are many appeals for loyalty. We present the spiritual value of world-wide missions.

1. A task commensurate with the dignity and resources of the church. Less than a world service would be unworthy the prowess of the church of today. Wealth, influence, culture, consecration are but commonplace qualities in the men of the kingdom of today. They deserve a task commensurate with their powers and this they find in world-wide missions. One would be disappointed if our great president, to whom vast problems of statesmanship seem so easily adjustable, should turn aside from the high vocation of dealing with national and international questions in order to spend his days in the frolic and fun of boyhood games. We expect him to measure up to his position. The scholar may not be content with hours spent upon the primer.

One should not lightly esteem the task. It is a mighty undertaking. Jesus knew its magnitude. But other mighty tasks have given place to men of vision and effort. Revolutions in government have come through pain and blood, countries have been discovered and peopled through hardy pioneers, science has uncovered her treasures to the diligent investigator, culture has become almost a universal fact or privilege; why should not the church set herself to this most worthy task of world evangelization? Ability is the measure of obligation.

2. A motive that spiritualizes effort and cultivates unselfishness. For the task we find a worthy motive. Yesterday the question was vital and debatable. Can the heathen be saved without the gospel? That question has now become academic and no further interesting. But another has taken its place: Can the church be saved to its proper usefulness if it fail to give the gospel to the heathen? Jesus commanded this world-service. He made obedience both the test and the evidence of love. The task of missions is not necessarily undertaken from love for the heathen nor even for the lost of one's own community; the surpassing motive of service is love for Jesus Christ. For Christ's sake, such a motive gives spiritual value to every deed and cultivates unselfishness.

3. A culture of the heart in the lesson of great expectation and great attempts. William Carey became the world's schoolmaster in the school of prayer. He taught the value of the two-fold attitude—expect and attempt. His cobbler's shop wall held a map of the world; spare moments were given to its study; the heathen world seemed out of proportion to that part inhabited by Christians. Then came that great sermon with its two divisions—"Expect great things from God" and "attempt great things for God." It is small wonder that he startled the world; some refused to believe in his message, others helped to bring the modern missionary movement.

The missionary enterprise has perhaps the largest culture upon the heart than any other religious exercise. It begins with an evangelism for immediate surroundings and then seeks to reach the ends of the earth with the gospel. In this process prayer and effort are conjoined. Not only so, but expectation increases and makes vital the prayer life. He who prays for missions in more than a formal way, will pay for missions in more than a grudging way.

4. A fellowship with Christ in the supreme

purpose of Saviorhood. The distinctive purpose of the Christ was to save men. His ministry of healing embraced a variety of unfortunates but His was a greater task than to heal the sick, cleanse the leper, cast out demons or even raise the dead—His supreme task was to save. The disciple of today is privileged to share with his Lord this supreme purpose. In securing this fellowship one realizes a spiritual value that enhances character and transforms one more nearly into the likeness of his Lord. Fellowship in purpose brings fellowship in character. Emerson declares "that we unconsciously become like those with whom we hold reverential converse."

5. A multiplication by divisions—the missionary church is the growing church. The law of spiritual life is service. The law of increase is division. I know of a lonely brick church standing by a country road that runs through a rich country. The doors are barred, the window panes are broken, the roof is falling, the birds of day and night have undisturbed possession. Gone are the old-time sermons and hymns, that stirred the soul to its depths, gone are its honored ministers, gone are its worthy members. The silence of dead memories is broken only by bird and beast. Why? The crisis came, the church failed, the work of missions was refused, the church declined to become partners with God in a vigorous evangelism, they said if God wanted the world saved He could save it without their aid; they were honest in their convictions, but the church has died. In spiritual mathematics division precedes multiplication. To live means to give, to pray means to pay, to grow means to go. Ichabod: The epitaph of the non-missionary church or individual.

A COUNTRY CHURCH.

The subject as stated is not to generalize on "the country church," but to speak of what I know about one country church.

This church was born, so to speak, a little more than one hundred and one years ago and was named "The Bogue Chitto Baptist church." It is now located and comfortably domiciled twelve miles east of Summit. The church has had a good record. Noble men have come and gone who worthily tended the flock. Some ex-pastors still live who are esteemed highly for their work's sake.

But what of the church now? They number about 160, mostly choice souls. No wealthy members—just plain farmers, with comfortable homes, and a good living from the labor of their own hands. They love to go to church and Sunday School and prayer meeting. Their system of mission work is Biblical. On every preaching day, once a month, they make their contributions to some special object—the first quarter to foreign, the second to home, and the third to State missions. The remaining quarter is given to ministerial education, the orphanage, and to ministerial relief fund. It is a joy to see them—old and young—give of their means. Some of the brethren attended the Men's Convention lately held in Jackson. They came home fired with zeal in the interests of the cause; their first effort was to enlist people in the interests of church-going and Sunday School attendance. A committee was appointed who went to work at once, serving the people, parents and children, and urging them to take an interest in all our church work. This work is beginning to bear fruit. How blessed for the pastor to have a people who will heartily co-operate with him in the work of the Kingdom. The once-a-month prayer meetings, when the pastor cannot be with them, is praiseworthy. And their conferences are the good old-fashioned kind, held on Saturday. There is no church of all our associational country churches so well reported of in the matter of pastoral support as this church. This church is deserving of these remarks from their pastor. He has wanted to say them, and could say more good things about them if space permitted.

L. H. ANDING.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. L. Lawrence, Jackson, Miss.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."—Phil. 2:3.

IN ROYAL SERVICE.

The privilege and opportunity Sunbeam leaders have in studying the work of Southern Baptist women and children, as given in "In Royal Service."

1. In the dawn, 1800-1845.
The title of the volume before us suggests its leading thought, "In the service of our King." * What a great opportunity Sunbeam leaders have in studying and teaching this splendid book to the children. Written by our beloved Miss F. S. Heck, president of the Woman's Missionary Union.

The author begins by giving us a picture of a beautiful Southern girl of 1830 as she sings the simple songs learned in her childhood. She tells us of how, as early as 1800, Dr. Furman organized the children into societies teaching them Baptist doctrines and missions.

Again we see the great privilege and opportunity for the Sunbeam leader of 1914. That of teaching and training the children "In Royal Service."

In 1811 Miss Mary Webb organized a children's cent society, which gave in the one year \$27.00 to missions.

This dear girl would wheel herself over the city, doing all she could to help others. Though a cripple her heart was on fire for God and humanity. Thus the author has brought us through the mission work of Southern Baptist women and children during the first half of the 19th century.

2. In the shadow, 1845-1888.

Here we see the beautiful Southern girl of 1830 whom we heard singing so carelessly, grown into womanhood. Time has added to her beauty.

The author has impressed us with God's power and presence in time of trouble. She shows us how Southern Baptist women heard and heeded God's nation-wide call to woman and missions and how the organization of societies and State central committees led to the organization of the Union.

She emphasizes the fact that we need praying hearts. "All of some who have been praying for years." She says: "Put it in the hands of God, and work as if it all depended on us, and pray as if it all depended on God."

3. The brightening day, 1888-1898.

Again we see the beautiful Southern girl of 1830 who is now a grandmother. She has seen many changes. War has left its marks. She has gained in beauty of character and gentleness.

Mother, daughter and granddaughter now talk of the woman's mission work.

The author gives us a beautiful picture of a crowd of bright-eyed children on a Sunday morning in 1888, on their way to the Sunbeam class of Miss Anna Bloom, which met in the corner of a little church in Fairmount, Va. The pas-

tor was Dr. George Braxton Taylor, the son of our missionary, Geo. B. Taylor, to Rome, Italy; the grandson of Dr. J. B. Taylor (the first secretary of the Foreign Mission Board.) Hence we are not surprised to see his missionary zeal for the children.

They met once a month as a Sunbeam band. They were taught missions, also taught to earn money and to give it to God's work.

Dr. Taylor, thought most of all, the children should know about the world's great need of a Savior.

We see them as they grow in usefulness. A letter in the Religious Herald spread this glad news of the Sunbeam work and many other bands were organized in Virginia. Three other states followed, Mississippi being one of the three.

Dr. Taylor was known as "Cousin George" by the children. He had charge of the Sunbeams for eight years, during which time he received \$25,000 from the band.

In 1892 the Woman's Missionary Union took charge of the Sunbeams. We see them as they grow, helping pack the boxes for the frontier missionary and as they give of their money to build churches and schools for the Chinese and Mexicans.

"Those who bring sunshine into the lives of others cannot keep it from themselves" is true of those who increase the Sunbeam light.

4. Noontide, 1898-1913. Hope fills the air. Our girls and boys have gone to all parts of the world as teachers, doctors and preachers. The author takes us into the mountains and there we see the wonderful works of God. We return by way of Greenville, S. C., and the Margaret Home. Listen! to the voice of "Our Mission Field" as it helps thousands each month with the program. Across the country we go to Louisville, Ky., into the Training School. We are banded together by the missionary prayer calendar, "Mission Study Class" and the giving of our substance unto the Lord, and last but not least, "Personal Service" or the gift of self.

The author brings us from the Mission Dawn into the Shadow, through the Brightening Day into the Noontide. And gives us beautiful pictures of Sowers of Light, such as Ann Judson, Harriet Newell, Martha Foster Crawford, Lula F. Whilder, Mary Cranfield Reid, Susan Spottwood Taylor (the mother of Dr. Geo. B. Taylor) who was organizer of the Sunbeams, and others.

To read these sketches will stimulate a desire in the heart of every leader to emulate the gentleness, wisdom, perseverance and self-sacrifice of these noble women.

She carries us on into The Harvestfield. There we see Anna B. Hartwell, Julia K. McKenzie, Halley Garret Neal, Jessie L. Pettigrew, and our own Miss Maria Buhlmeier, and others.

Let me urge you as Sunbeam leaders to get this "In Royal Service." Teach it to your children.

By teaching this to the children you will impress them with this thought: That this is the hour for the mighty conquest for Christ. Sunbeam leaders, W. M. U. presidents, Y. W. A. leaders, this book can be gotten from The Baptist Record, Jackson, Miss. Prices: 35 cents, paper; 50 cents, cloth. Postage, 8 and 10 cents. Get it, read it, teach it.

MRS. J. P. HARRINGTON.

REPORT FOR THIRD QUARTER W. M. U., ENDING FEBRUARY 1, 1914.

(Continued from last week).

Orphanage.

Aberdeen Asso., Pontotoc, \$67.00; Bogue Chitto Asso., S. McComb \$32.00; E. McComb, \$49.13; Fernwood, \$20.00; Magnolia, \$83.00; Summit, \$64.00; Columbus Asso., S. E. Columbus, \$50.65; Coniah Asso., County Line, \$14.50; Pilgrim's Rest, \$7.25; Georgetown, \$32.50; New Zion, \$26.85; Damascus, \$66.55; Chickasaw Asso., Mt. Pleasant, \$20.50; Chester

Copiah Asso., Hazlehurst \$5; Central Asso., Clinton \$9.50; Deer Creek Asso., Anguilla \$50; Indianola \$1; New Liberty Asso., Mize \$2; Zion Asso., Bethany \$1. Total Bible Fund, \$19.00.

Bible Fund.

Copiah Asso., Hazlehurst \$5; Central Asso., Clinton \$9.50; Deer Creek Asso., Anguilla \$50; Indianola \$1; New Liberty Asso., Mize \$2; Zion Asso., Bethany \$1. Total Bible Fund, \$19.00.

(Concluded in next issue.)

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3rd AWARD \$350 GRUNEWALD PIANO	7th AWARD \$25 IN GOLD
With Bonus award of 20 times the amount of a paid-in-advance subscription.	With Bonus award of 1 time the amount of a paid-in-advance subscription.
4th AWARD \$100 IN GOLD	8th to 17th AWARDS, inclusive, \$10.00 EACH \$100 IN GOLD
With Bonus award of 10 times the amount of a paid-in-advance subscription.	18th to 117th AWARDS, inclusive, One-year Subscriptions to the Clarion-Ledger, \$6.00 each \$600
	118th to 217th AWARDS, inclusive, Pound Box of High-Grade Candy, \$1.00 each \$100

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TIDINGS OF THE KINGDOM

J. F. Measells: The outlook at the tasks of the Kingdom confront us.

Sumner is encouraging. This is the first year the church here has had full time preaching. I am still of the conviction that few places offer greater opportunities for progressive work than Sumner. It is a booming Delta town, one of the county seats of Tallahatchie county. Almost every week people from the surrounding country and from the hills come to make their home with us. Here the Baptists are in the lead. We have launched a campaign to raise \$12,000 cash for a new church building. We adopted C. E. Green's model church plan. Nearly \$8,000 already subscribed and some wealthy families yet to be heard from assure us of success. Our beloved brother and ex-pastor, H. A. Ferguson, whom God has signally blessed, financially and otherwise, is at the head of the building and finance committee. The church is also preparing to erect a handsome new home for the pastor. Miss Nellie Jennings, of the big-hearted Jennings family, whose money has been a blessing to Mississippi Baptists, is leading in this special work. Pray that our spiritual lives may be deepened as

HELPLESS AS A BABY.

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says: "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless, at times that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me at once. Now I can work all day." As a tonic for weak women nothing has been found for fifty years that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle today. At your druggist's.

T. T. Martin: Please announce through The Record that Pastor B. B. Bailey, of Texarkana, has decided to give his life to evangelistic work. For years I have urged him to take up the work. T. T. Eaton considered that he had no superior as a preacher in America, eloquent, powerful, sound, safe. He is on fire with the Gospel and for the salvation of the lost. Mr. and Mrs. J. F. Scholfield, the noted Gospel singers, will by mutual agreement, travel with Evangelist Bailey while the

great Texas singer, S. L. Raborn, will travel with Evangelist J. B. DeGarmo and me. Brother Bailey will resign and be ready for work July first. I commend him unreservedly to the churches. He can be addressed at Texarkana, Ark., or at Blue Mountain, Miss. I am glad to announce another evangelist who has joined me in evangelistic work as one of "The Blue Mountain Evangelists;" I refer to Pastor W. D. Hubbard, of Dadeville, Ala. He is a graduate of the seminary, is widely known throughout the South, and at one time was State evangelist in Alabama. He will give his life to evangelistic work. I strongly recommend him to the churches. He will be addressed at Dadeville, Ala., or at Blue Mountain, Miss.

A. C. Hill in Watchman-Examiner: Would it change the meaning if, in your definition of Christianity, you say, "A Christian is one who believes Jesus Christ is God?" This language seems plainer and less capable of being interpreted to mean something else. Dr. Aked deserves credit for stating plainly what he believes about Christ. All other preachers should be equally frank. There are a great many who believe as Dr. Aked does, who do not have the courage of their convictions. It is the

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As an external remedy it is unequalled for the relief of skin diseases, old sores and to quickly heal cuts and stop bleeding. Absolutely guaranteed. Money back if unsatisfactory. Over 60 years' treatment, 50c. At druggists or postpaid on receipt of price, by
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YOUR FRECKLES

Need Attention in February and March or You Will Stay Colored.

Now is the time to take special care of the complexion if you wish it to look well the rest of the year. The February and March winds have a strong tendency to bring out freckles that may stay all summer unless removed. Now is the time to use othine double strength. This prescription for the removal of freckles was written by a prominent physician and is usually so successful that it is sold by your druggist under guarantee to refund the money if it fails. Get an ounce of othine double strength, and even a few applications should show a wonderful improvement. Some of the small freckles even vanish entirely.

YOU CAN AFFORD A NEW SONG BOOK—FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 1 just out). Round or square notes. 15 per hundred; samples, 5c. each. 33 songs, words and music.
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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

A MEMORIAL TO THE SABBATH.

Jennie N. Standifer.

One blustery March morning soon after the close of the Civil war, a life boat, rowed by two sailors stopped at a pier on the Mexican Gulf coast near an old French town, and a young man landed.

"Hope you'll find plenty of meet-in' houses and work that don't take your Sundays, Simpson," called out one of the sailors as he headed the boat toward the ship anchored at Ship Island.

"Never fear but I will, friend," replied the young man cheerfully. "I'll make work if I can't find such as I want."

Charles Simpson made his way to the beach and found lodging at a weather-beaten inn. That afternoon he sought work among the fishermen along the shore. The first question asked was:

"Where are you from?"

"England."

"What's your trade?"

"I've been a sailor."

"Why did you give up the sea?"

"I refused to work on Sunday—except necessary work—and the captain, who was my brother, sent me ashore."

"We don't care to employ men who won't work on Sunday. This is a Catholic settlement, and we've got to look out for our trade. Folks around here don't bother about a little work or pleasure on Sunday."

Day after day the discharged seaman met with the same questions, and failed to procure employment. At last he purchased a supply of fishing tackle and began to fish from the pier. He was successful in his catches, and his fish being fresh, and his prices reasonable, sold readily to boarding-house keepers. In the course of a few months, by constant work and close economy, he was able to buy a small row boat and fish net. By employing a boy to help pull the net, he brought in daily loads of fish—except on Sundays. Upon that day, unlike other fish-boats, Simpson's boat was locked to the pier, and the owner trudged three long miles through the sand to an inland village to attend preaching at a Protestant church.

"Simpson's a fine fellow, but he's wrong in the head on Sunday," declared Joe Hands, the leader of the foreigners who engaged in the fish and oyster traffic.

"Ya-a-ya-a, he's wrong," the Da-goes would admit with knowing shakes of their heads.

But notwithstanding his "day off," Simpson prospered. He was energetic, sober and dependable. People grew to respect him, and he had all the orders he could fill. One year after his first appearance at the little coast town, he had saved enough money to buy a few acres of unimproved pine land, near the beach. At odd times he built a simple, two-roomed cottage, and

cleared land for a garden. After returning from preaching services on Sunday afternoons he would gather a circle of neglected children around him and teach them hymns and verses of Scripture. Gradually his audience increased in numbers and interest until in the lonely fisherman's heart there formed a great purpose. He would devote his life to building a memorial to the Sabbath—a Protestant church in which children of the community could be trained to keep God's holy day.

Patient toil and frugal living became joys when they enabled him to lay aside weekly savings for his great purpose. He told no one of his intentions save Henry Spence, the orphan boy who helped with the fish nets. The boy would listen to Simpson's dreams and shake his head but the fisherman was confident of his ultimate success.

By prudent investments in cheap lands, Simpson soon doubled his savings. He then bought more land on the beach adjoining the clearing he had made for his cottage. The church he planned to build must have the most attractive location. It was for the King of kings, and He must have the best.

Three thousand dollars had been laid by and Simpson was beginning to talk over plans with an architect when one day a letter, postmarked London, came to Charles Spence. His brother, the sea captain, who had put him ashore in a strange land, was dead, and the widow appealed for help for herself and five fatherless children. Without a moment's hesitation, the hard-earned money was sent to the sister-in-law and her children, and Simpson redoubled his efforts to accumulate money for a church. The town had grown, but the fisherman had developed rheumatism, and it was then harder to earn and save money.

At last five hundred dollars had been saved and at the suggestion of the pastor of the little inland church Simpson had attended for years, he decided to erect an open tabernacle where religious services could be held during the summer months by visiting ministers. A roomy shelter was built, and under it was placed a pulpit and plain pine benches. It was a joyful day for Simpson when the tabernacle was dedicated to the Lord, and regular Sunday afternoon services announced by the local paper. Besides his work as a fisherman for a livelihood, he assumed loving care of the tabernacle and arranged appointments for preaching services weeks ahead, throughout the warm season.

One Sunday afternoon, Henry Spence was converted, and Simpson's cup of happiness overflowed in joyful shouts of praise.

That summer numbers of city visitors became interested in the tabernacle and a proposition was made to establish a religious camp ground, where annual meetings could be held by Protestant denominations.

No Corns

Next Sunday

In 48 hours your corns will be gone if you use this simple method.

Apply Blue-jay tonight. Tomorrow you will not even think of the corn. Day after tomorrow the corn will be loosened. Simply lift it out.

Some people keep corns year after year, merely paring them once in a while.

Some people use old-time treatments, and think corns can't be ended. They wrong themselves. A famous chemist has solved the whole corn problem. And his invention—Blue-jay—now removes a million corns a month.

Go try it. Note how the pain stops instantly. Note how gently Blue-jay undermines the corn. Note how soon the whole corn comes out, without any pain or soreness.

Next Sunday you can be as free from corns as a barefoot boy. And, so long as you live, you will never again let corns bother you.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties, contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, saline inhalers and the stomach-ruling "constitutive" medicines, you will readily see the superiority of this Smoking Remedy. Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

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Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Several wealthy city men agreed to build cottages on the grounds to be used by their families for occasional outings, and to accommodate those wishing to attend revival services at the tabernacle free of rent. In the course of a number of years the residences were to become the property of the church to which Simpson belonged.

For several years great summer revivals blessed the coast. Many Protestant churches resulted from the preaching of the Word.

There came a day when God's people awakened to the duty of enforcing the Sabbath laws of the state, and Simpson joined in the work with heart and soul. It was in the midst of a heated campaign to establish the majesty of the law that Catholics were antagonized. The fisherman awoke one night to find the tabernacle in flames. There was a desperate fight to save it—but in vain. The pulpit and a few benches were all that remained of Simpson's life-work.

Not for a moment did the man—now grown old—give up his one aim. He had saved money for his support when he became too old to work, and this was used to build the tabernacle. The following summer there was a great meeting on the sea shore, and a gracious out-pouring of the Spirit. Then—after a brief illness Charles Simpson died. Before his death he deeded the tract of land upon which the tabernacle stood, to the church. A small legacy was left to Henry Spence. Simpson's last words were to his protegee, Henry Spence.

"I failed, Henry. I aimed to build a church which would be a memorial to the Sabbath—but I failed—I failed! The shelter was all that I could manage."

"The Lord knows what has been on your heart—so don't worry over failing," consoled Henry.

After the funeral Christian workers began to discuss the best use to be made of Charles Simpson's gift to the church. New railroads, the dredging of a deep water channel, and an inflow of population had caused the land to rise rapidly in value, but the year passed, and no decided steps were taken as to continuing the summer revivals at the tabernacle, or making it a permanent place of worship.

One summer a Sunday School Institute was held at the sea shore tabernacle, in which all Protestant denominations took part. It was at the close of this great gathering that the suggestion was made by a college president to make the Simpson estate the seat of a college.

"But a church must be built first—that was Charles Simpson's one aim in life—the erection of a house of worship on this land." It was Henry Spence, now a consecrated layman, who spoke. "Build the church by selling off part of the land. Let the school be built by friends of the denomination."

The suggestion was duly considered, and met with favor. Simpson's cherished ambition was made known to the audience by the young man who knew the desires of the fisherman's heart. He had failed. Would others take up the work? Hundreds were touched by the story, and the money soon raised for the build-

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM KIDNEYS AND BLADDER RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

ing of the church without the sale of the land.

Today, a flourishing college training young men and women for Christian living and usefulness, and a stately house of worship, with spire pointing heavenward, stand on the land donated by Charles Simpson to the Lord's cause. Not in the flesh did his eyes behold the result of his life struggle, but generations will rise up to bless the humble sailor fisherman, who was firm and unswerving in his determination to build a memorial to the Sabbath.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 50c.

PRESIDENT TAKES STEPS TO CALL A THIRD HAGUE PEACE CONFERENCE.

President Wilson made it known a few days ago that the United States minister to Holland, Dr. Henry Van Dyke, requested Queen Wilhelmina to make arrangements for the Third Hague Peace Conference which will be held in the summer of 1915. The foreign governments have been asked to send delegates. The Queen has instructed the permanent Hague committee to make arrangements for the program. This general program, announcing the subjects to be discussed at the conference will be sent to all the nations represented.

With the signing of two more peace treaties, the announcement of the President's desire to have the Panama Tolls question settled to the satisfaction of Great Britain, and the action of the United States in arranging for the Third Hague Conference, the outlook for the peace movement in 1914 is more than usually encouraging.

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J. E. KINSEY.

Clinton, Miss.

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At the close of the Normal, examinations will be given for both regular and professional State teachers' license.

Prof. David E. Guyton, the brilliant head of our Teachers' Training Department, is on leave of absence this session attending Columbia University, New York City, from which great institution he will secure his M. A. degree early in June.

In Prof. Guyton's place we have Prof. W. M. Jones, late of Texas, who has had superb college and university advantages, experience as a teacher in a State Normal College, and success wherever he has taught. Assisted by excellent lady teachers, he will give first-class advantages during our last quarter to those who wish to prepare for examinations or otherwise strengthen themselves as teachers.

During the Summer Normal, Mrs. Jennie M. Hardy, now of Baylor College, Texas, will have charge of the training of primary teachers. For many years, she was classed as the finest trainer of primary teachers in Mississippi. All other departments will be in the hands of experienced and distinguished educators.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

REVIEW.

TITLES, TEXTS AND TEACHINGS OF THE QUARTER.

1. Title—Jesus and the Children. (Mark 9:30-37 and 10:13-16.) Text—"Be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Pet. 5:5.

Teachings—(1) If any man desire to be first, the same shall be last of all and servant of all. (2) The spirit of a little child is necessary to entrance to the kingdom.

2. Title—The Mission of the Seventy (Luke 10:1-24.) Text—"It is not ye that speak, but the spirit of your Father which speaketh in you."—Matt. 10:20.

Teachings—(1) The harvest is great, and those who are called to service must obey the call themselves and pray for more laborers. (2) Unusual blessings entail unusual responsibilities.

3. The Good Samaritan. (Luke 10:25-37.) Text—"Thou shalt love thy neighbor as thyself."—Mark 12:31.

Teaching—(1) He that loveth another hath fulfilled the law. (2) Neighborliness consists in recognizing every providential opportunity to serve one's fellowman.

4. Title—Serving Jesus. (Luke 8:1-3; 9:57-62; 10:38-42.) Text—"Inasmuch as ye did it unto one of these my brethren, ye did it unto me."—Matt. 25:40.

Teaching—(1) Jesus does not refuse to accept the grateful ministry of women. (2) Following Jesus requires entire self-abnegation and putting away of earthly ambitions. (3) We must not let the cares of daily life crowd out the duties of religion.

4. Title—The Unfriendly Neighbor. (Luke 11:1-13.) Text—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."—Luke 11:9.

Teachings—Christ teaches His disciples how to go to God in prayer. He also encourages importunity and earnestness in prayer, and promises that those who ask and seek and knock shall be answered.

6. Title—Darkness and Light. (Luke 11:14-26; 33-36.) Text—"Look therefore whether the light that is in you be darkness."—Luke 11:35.

Teaching—(1) Christ's power overcomes that of Satan. (2) His enemies attribute this power to Satan, and by their malignant accusation call forth from the Lord a three-fold defense. (3) We are morally responsible that the light of grace in our hearts shall be visible to others.

7. Title—Christ's Hatred of Shams. (Luke 11:37-54.) Text—"Be not deceived; God is not mocked."—Gal. 6:7.

Teaching—(1) The Pharisees were corrupt of heart, but laid great stress on outward ceremony. (2) To take away the key of knowledge, so that they who were entering in were hindered, is a dreadful sin.

8. Title—Faith Destroying Fear. (Luke 12:1-12.) Text—"Every one who shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke 12:8.

Teaching—Hypocrisy is not only wicked, but foolish for every secret thing shall be brought into judgment. (2) We are of more value than many sparrows to our Father, who will take care of us. (3) Confessing Christ on earth gains for us a great Advocate in the judgment. (4) We must honor the Holy Spirit, and trust to His guidance.

9. Title—Trusting in Riches and Trusting in God. (Luke 12:13-34.) Text—"Where your treasure is, there will your heart be also."—Luke 12:34.

Teaching—(1) A man's life consisteth not in the abundance of the things which he possesseth. (2) If we seek first God's kingdom and God's righteousness, the temporal blessings we need will be added to us.

10. Title—Watchfulness. (Luke 12:35-48.) Text—"Blessed are those servants whom the Lord when He cometh shall find watching."—Luke 12:37.

Teaching—(1) Readiness for the Lord's coming, and faithfulness in matters committed to us, will be rewarded. (2) Men will be judged according to the light they have.

11. Title—The Lawful Use of the Sabbath. (Luke 13:10-17 and 14:1-6.) Text—"The Sabbath was made for man and not man for the Sabbath."—Mark 2:27.

Teaching—(1) Jesus is Lord of the Sabbath, and competent to make laws for it. (2) Deeds of mercy and helpfulness are proper on the Sabbath. (3) It was ordained for man's highest interests, and not to enslave him.

12. Title—Lessons by the Way. (Luke 13:18-35.) Text—"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7:21.

Teachings—The growth of God's kingdom is like that of the mustard seed and the yeast, sure and wonderful. (2) The way of salvation is through the narrow path of surrender and discipleship. (3) Those who reject the Savior will be left, like Jerusalem, desolate and without hope.

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Teaching—(1) Jesus is Lord of the Sabbath, and competent to make laws for it. (2) Deeds of mercy and helpfulness are proper on the Sabbath. (3) It was ordained for man's highest interests, and not to enslave him.

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ST. MATTHEW, 5.

5^a The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee the Gen'tiles;
6^a The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
Mark 1. 14.
15.
Is. 60. 1, 2.
10. 7.
Mark 1. 16.
17. 18.
Luke 5. 2.
John 1. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3^a Blessed are the poor in spirit: for their's is the kingdom of heaven.
4^a Blessed are they that mourn: for they shall be comforted.
5^a Blessed are the meek: for^a they shall inherit the earth.

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